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confirmation of two of the most charming anecdotes of Richard's deposition renders them worthy of credence. He was one of the few present at the lonely meal in which the king wept over his fickle and contentious realm, and he gives us a version of the story of Richard's greyhound more remarkable than the one generally known from Froissart.

Mention should here be made of an event in Adam's career of great psychological interest and characteristically medieval. It had not been hitherto known why, in February, 1402, he departed suddenly for Rome; but from a patent-roll of 4 Henry IV, Mr. Wylie has given us the real reason. On November 2, 1400, the erudite doctor of laws, accompanied by two retainers, one of them a near relative, took to the road near Westminster, and robbed a certain Walter Jakes of a black horse, with saddle and bridle, valued at one hundred shillings, and also of fourteen marks in cash; this notwithstanding the fact that he was the holder of important benefices, perhaps in line for a bishopric, and stood in high favor with the king, who submitted important legal questions to him (pp. 48-54). His chronicle reveals the soul of a genuinely pious although superstitious man, whose actions seem generous and disinterested.

At Rome he was favorably received and was speedily appointed to the important post of chaplain and auditor to Boniface IX, maintaining the same position after the accession of his friend Innocent VII. Important English and Welsh benefices were conferred upon him, and he was even intended for the bishoprics of Hereford and St. David's, the appointment being in each case prevented by the allegations of his enemies and by Henry IV's opposition. His description of papal customs and contemporary events at Rome forms an important part of the *Chronicle*. But disgusted with his misfortunes consequent upon the expulsion of Innocent VII from Rome in 1405, Adam resolved to return to England. For two years he waited in vain for the king's pardon, whilst engaged in legal practice in northern France and in Flanders. About the end of 1408 he crossed over to Wales and swore allegiance to Owen Glendower, through whom he reached his friend Lord Powis. He was finally pardoned in 1411, and died, in prosperous circumstances, in 1430. To his association with Glendower and also to Adam's own nationality we owe his valuable description of the protracted struggle of the Welsh for independence.

GEORGE KRIEHN.

L'Organisation du Travail à Bruxelles au XV^e Siècle. Par G. DES MAREZ. [Extrait du Tome LXV des *Mémoires Couronnés et autres Mémoires* publiés par l'Académie Royale de Belgique.] (Brussels: Henri Lamertin. 1904. Pp. xii, 520.)

DES MAREZ, a pupil of Pirenne, has been for some years favorably known for his work in Belgian economic history. His *Étude sur la Propriété Foncière dans les Villes du Moyen-Âge*, which in 1898 first brought him into notice, though in title and manner rather too pretentious, contained valuable material for the history of property and institutions in

some of the Flemish towns. A number of lesser monographs, among which *La Lettre de Foire à Ypres au XIII^e Siècle* (Brussels, 1901) is the most notable, have since attested his activity in this field. The book now under review, written in response to a problem set by the Royal Academy of Belgium, announces itself as a part of the larger enterprise to which the author has devoted himself, the history of commerce and industry in Belgium from the beginnings of town civilization to the end of the *ancien régime*. It is a fortunate balance to this ambitious program that its projector so fully realizes the necessity for careful preliminary exploration of the abundant unpublished material. A diligent use of the Brussels archives has furnished a solid basis for the present volume, and this "vaste et minutieuse enquête", as Des Marez himself describes it, has yielded in his hands no mere compilation of excerpts from the town and gild records, but a competent study of gild organization and activity in Brussels during a most interesting period. It is a sound and useful book, adding new details and illustrating afresh familiar aspects of handicraft regulation and gild history. The author asks, indeed, few new questions of his sources, he propounds no novel theories, no striking solution of old difficulties, but is content for the most part, well-read as he is, to accept questions, theories, and criticisms of theories from recent German work on medieval town history. But of brilliant hypotheses we have perhaps had enough of late; it is sufficient praise for the builder to say of this stone in his promised edifice that it is well-quarried and fair-hewn; no one can find fault with a building-stone for being somewhat heavy.

The craft-gilds of the towns of Brabant, checked in their growth by the tardy economic development of this region and hampered, at least in Brussels and Antwerp, by the combined opposition of the old patrician drapers' gild and the aristocratic magistracy, were almost a century behind the Flemish towns in gaining official recognition and formal incorporation — and this only after repeated revolts. With the exception of the goldsmiths, the crafts did not begin to constitute themselves under official sanction until 1365, and it was not until 1421 that, seizing a propitious political conjuncture, they finally established themselves in power, not, however, as in Flanders, entirely displacing the patrician element, but sharing with it the town government under a constitution, jealously guarded by checks and balances, which endured to the French Revolution. This triumph of 1421 seems to have marked the acme of gild-life, soon followed by the signs of gradual decline. The political order, thus firmly founded on a craft-gild basis, tended to perpetuate the handicraft organization long after its vitality had been sapped and its unaided strength had become unequal to the contest with new economic and social forces. But similarity of economic ideas and conditions, the common instinct of self-preservation, produced under varying political situations very similar results. Here, as elsewhere, in an environment constantly less favorable as the town economy gave way before the national economy, in face of a relatively declining local industry and trade and

of an increasing financial burden, the crafts, bent on the maintenance of their existence and ideals, were forced to harden their protective armor. And so there was organized that whole structure of gild and town regulation which sought by the exclusion or limitation of competition to secure equal and permanent subsistence conditions for the handicraftsmen of the gilds. Practically all the articulations of this carapace may be studied in Brussels craft-gild history. The growing exclusiveness in apprenticeship and mastership regulations, until in one instance, that of the butchers, the craft became ultimately a hereditary caste, the *Zunftzwang*, which here stood at the middle rather than at the initial stage of gild development, the minute control of production and sale, of wages and prices, all this apparatus of protection and restriction is described in sober detail by Des Marez — from the civic solemnities which attended the preparation of the standard loaf of bread, the *pain-type*, to the petty and acrimonious disputes on the delimitation of work as between rival crafts. Many of these minutiae merely elaborate well-known features of gild development, but there emerge some points worthy of note, such, for instance, as the discussion of the patrician drapers' gild-jurisdiction as compared with that of the craft-gilds and the relation of both to the *échevinage*. The sections dealing with the military obligations of the craftsmen and with the charitable brotherhoods associated with the gilds, which undertook to provide relief in case of accident, sickness, and old age, possess a value enhanced by the fact that these sides of town life have ordinarily been too much neglected. On some other topics of general interest Des Marez's material throws little light. He follows the fashion in criticizing Bücher's "wage-work" and "price-work" as historical categories and he attempts a not altogether convincing correction of von Below's thesis of the non-existence of an exclusively wholesale merchant class in medieval society. The term "great merchant", as Des Marez remarks, must be relative to the stage of commercial progress, and in the sense in which it is used by Bücher may be admissible, but inconclusive instances from so late a date as the end of the fifteenth century are hardly sufficient to invalidate von Below's special contention.

EDWIN F. GAY .

A Critical Study of the Various Dates assigned to the Birth of Christopher Columbus. The Real Date 1451. With a Bibliography of the Question. By HENRY VIGNAUD. (London: Henry Stevens, Son, and Stiles. 1903. Pp. xii, 121.)

HARDLY any subject relating to Columbus has proved more baffling to investigators than the determination of the date of his birth. That a man who wrote so much as did Columbus should not once have given his own age among the many autobiographical passages in his writings is strange; that the statements he did make which bear on his age cannot possibly be harmonized seems at first even more perplexing. These little oversights on the part of the admiral have been so prolific in labors for